

A boke

of prayers called þe
dynary fatthyon of good
lpyunge.

Mathewe. vi.

Theke fyrste the kyngdome
of god : And than all thynges
shall be layde before you.

The that wyl lyue wel (sayth
saynt Hierome) muste
pray at nyght and
in þe mornyng
at the lest.

¶ CVM PRIVILE
glo ad imprimendum
solum.

ORDINARY.

THIS lytell treatyse is made for
the erudicion of the simple, and
yonge babes of god. And yet nat to be
dispised of the great clerk, & myghty
ydel loubers: y^e lyue here in earth lyke
as hogges do i wodes: whiche goeth
vnder y^e crabbe trees, and eate vp the
crabbes y^e lyc vpon y^e grounde, & neuer
loke vp to the tre from whens they fel
but wander on, sekyn g vpon y^e groude
for mo, eyn so do these ydel loubers, y^e
deuoure y^e gyftes of god, & do receyue
innumerable rewardes & benefites at
his handes: and yet neuer loke vp to
gyue him thanks: but lyue here in
earth ydelly, & wretchedly (as I may
say). This lytell boke therfore shal
be to put them in mynde of a pece of
theyr dutye. And to exhorte the to vse
an ordinary fastyon of prayenge be-
cause they shal nat forget theyr dutye
vse therfore prayer at nyght & in the
mornynge all busynes layde a syde.

The

OF LYVYNGE.

The exhortacyon to
the reder.

Most crysten reder I wyll exhor-
te the to thre thynges (that is) pray
se god, feare god, and loue god, auoyde
synne, and folowe vertue, auoyde I
saye all synnes and the occasyons of
thē. And specially those abhomynable
synnes which aske for vengeauns be-
fore god, as abhomynable Sweryng
and blasphemynge the name of god:
Deceyvinge the infaunt, the wydowe
and the poore man wylfull periury or
procurement of any mannes deathe
wrongfully: also synne agaynste na-
ture called the dumme synne: or wyl-
lyngely to procede and contynue in
synne contrarie to the inspyracyon
of god: these be to abhomynable to be
spoke of: vse therfore vertu & meanes
to attayne grace (which be these.)

Repentaunce, prayer, restitucion,
reconsylemente, almes and fastynge,

A.ii.

and

ORDINARY.

and specially to exersyce that vertue
which is contrary to the synne where=
in ye are moſte corrupted (as ſhalbe
declared here alter) but nowe to re=
tourne to my p: rpoſe of prayſynge
god & fearynge him: Let vs conſyder
the cauſe of oure creacyon howe that
god hath created vs lyke to his owne
Image and hath e gyuen vs a ſoule
wyte, reaſon, & vnderſtandynge moze
then he hath done to other beaſtes.
And why hath he created man thus
berely nat by cauſe he ſhuld only eate
and dꝛynke and ſlepe, and take his
pleaſure in this worlde lyke a ſwynn
oꝛ a beſt, oꝛ that he ſhulde gather the
goodes of this worlde togyther: and
ſtryue with his neyghbour foꝛ þ gift
and benefytes that god hath ſent: the
lyke as doggs dothe fyght foꝛ a bone
whiche theyꝝ maſter hath caſt them:
oꝛ that he ſhulde onely folow, oꝛ occu
pye his craſte & ſcyence what ſo euer
it be

OF LYVYNGE.

It be (be it neuer so lawfull) and do no-
 thyng els: nay god ordayned nat him
 therfore: but he gaue him wytte and
 reason becauie he shulde prayse hys
 lord god (as the angels do) and gyue
 him thanks for all hys benefytes:
 And therfore he gaue vs this cōmaū-
 dement: Remember to kepe holy thy
 Saboth daye: as who shulde saye thou
 shalt honour me: I made the therfore
 this is the cōmaūdemēt of god which
 yf we marke wel we may perceyue the
 cause of our creacion. Let vs therfore
 prayse and magnifye oure lord god
 as our dutye is: and lyue in the feare
 of him, let vs feare him (I say) for he
 is the lord of power: whiche vterly
 abhorreth synne. As it appereth in þ
 he banished Adam from the ioyes of
 paradysse bycause he agreed to þ sinne
 of Eue. Also he caused almost þ hole
 worlde to be drowned at Noyes floud
 for synne. And at another tyme he cau-

A. iii.

sed

ORDINARY.

sed fyre & bymstone to rayne downe
from heuen vpo the cytyes of Sodo-
ma and Gomoze for theyr wykednes.
And so the people ther were byente &
the cytpe sanke into the see : yea truly
god hated synne so muche, that when
chryst beyng in the bosomme of his
father dyd praye hym to be fauorable
and to forgyue the synne of the world
yet he wolde nat be intreated, but cau-
sed his onely sone chryst to come dow-
ne into the worlde: and to take mans
shape vpon hym. And to suffre dethe
(he beyng without faute or synne)
for to redeme vs wretched synners :
so straytely dothe god loke vpon syne
therfore let vs feare hym & loue hym:
Let vs loue hym (I saye) because he
made vs and created vs lyke to his
owne Image, & spared nat his onely
sonne chryst for our sakes, but sende
hym downe for to make vs fre and to
redeme vs: whē as our synnes coulde
nat

OF LYVYNGE.

nat be taken away by any other meanes: but onely by hym þe was without sinne. And let vs loue him also because he taketh vs nat awaye at þe worste out of this p̄sēt lyfe: but suffreth vs to liue that we myght repente. and lerne to knowe him: it is he also þe p̄serueth vs. And dayly gyueth vs meat and drynke & al thynges necessary to our lyuyng: when we be synners & do nothyng deserue it, yet dothe he p̄serue us then & holdeth his holy hande ouer vs: or els the deuyl myght teare vs in pece as we go, or we myght syncke into the earthe for our synnes (as we be wel woꝛthy) but onely that god is moze mercyfull to vs then we do deserue, let vs therfore prayle him & loue hi for his great fauour & mercy shewed to vs so many waies. As in þe he hath redemed vs by his onely sōne Iesu chryst. And also hath apoynted þe þe selfe same chryst our mercyful

A iii.

loꝛde

ORDINARY.

loꝝde (which suffred death foꝝ vs (shal
be our iudge at the great daye of iud-
gemente (here is comfoꝛte) who can
dispayꝛe, oꝛ what herte wyll nat be in-
flamed nowe to loue god. And to mag-
nyfye him and thanke him foꝛ all his
benefytes. And to kepe his lawe euen
foꝛ very pure loue, consydeꝛyng hys
greate mercy and loue towarde vs so
many wayes, oꝛ who wyll nat feare
him consydeꝛyng the thynges befoꝛe
reherſed: therfoꝛe yf thou haſte eyther
eyes to rede this, oꝛ eares to here it
and vnderſtandynge foꝛ to perceyue
it, then conſydeꝛ who hath gyuen the
theſe giſtes. And who may puniſhe y
ſodaynly, and take the away agayne
conſydeꝛ therfoꝛe the goodnes of god
and cauſe of thy treacion. And prayſe
him continually. And folowe the ex-
ample of holy men, as Dauid. Iob.
Danyell, & dyuers other whiche vſed
cuſtomably to make their prayers vn
to

OF LYVYNGE.

to god at dyuers tymes bothe in the
 daye and in the nyght, bycause they
 wolde nat forget theyr dutye towarde
 hym. As Dauyd sayth Psal. 42. My
 herte was troubled at mydnyght, and
 I called vpon the lord, and watred
 my bedde with þe teares of myne eyes
 (Also he sayth) Psal. 54. I wyll crye
 to god. And my lord wyll laue me, at
 nyght and in the moynynge & at myd=
 day shal I pray hertely vnto him that
 he maye here my voyce. Lo here Da=
 uyd doth prescrybethye solempne ty=
 mes whan a man ought to praye: As
 at nyght whā he goeth to bedde, in þe
 moynynge when he ryseth, & at myd=
 day when he goeth to meate. Danuell
 also the prophete vsed to pray thye ty=
 mes in the day, at whose example the
 churche dyd ordayne the thye houres
 which be songe or sayd at this present
 daye in the churche after pryme. And
 therof the thye houres toke theyre be=
 gynnynge

A. v.

ORDINARY.

gynnyng with diuers other examples
which were to long to reherse: but let
vs take an example at the for to serue
god in prayer twyse a day at y least, y
is at euenyng & moynyng (al busynes
layde a syde) accoꝝdyng as I haue ex
horted you befoze. And it were conue
nyent that we shulde also gyue than
kes vnto hym at our meale tynes, to
who wyl gyue a man his dyner. And
wyl nat loke to be thanked of him for
it, or who wyl gyue a chylde but an
apple, and loke nat to haue thanks
for it, muche moze arre we bounde to
thanke and magnyfie our loꝝde god
that fedeth vs dayly, and asketh none
of our goodes for it, who dar therfoꝝe
sytte downe at his table. (excepte he
be woꝝse then a best) and eate of the
meate that god hath sente, & nat giue
him thanks for it: or who dare ryse
in the moynyng and loke vpon the
bryght sone whiche god hath created
for

O F L Y V Y N G E.

foꝛ to gyue lyght vnto vs, & wyl nat
 thanke hym foꝛ it: oꝛ who darre go a-
 brode in the worlde amongst his ene-
 myes, and amonge the temptacyons
 of the deuyll: And wyl nat call fyrste
 vpon god foꝛ helpe: oꝛ who dare go to
 bedde at nyght (lyke a beast) without
 thanks gyuyng to god, foꝛ suche be-
 nefytes as he hath receyued that day
 and foꝛ suche dangers as he hath es-
 caped: yea and also knoweth nat, whe-
 ther he shall lyue tyl the next morowe
 oꝛ no, let vs therfoꝛe repēt euery hou-
 re & call vpon god foꝛ mercy, & truste
 onely in hym. And let vs take an ex-
 ample at these holy fathers to vse an
 ordynary fashyon of prayeng becau-
 se we shall nat forget our dutye. And
 chesely, let vs folowe the example of
 our mayster chryst: VVhiche prayed
 vnto god his father dyuers tymes in
 the mounte olyuete, and also when he
 made his last soper, & dyd institute y^e sa-
cramēt

ORDINARY.

cramente of his moſte bleſſed body he
bothe prayed and gaue thanks to
his father in heuen. And alſo he com=
maunded his diſcyples and apoſtels
to pray continually leſt they ſhuld be
led into temptacion let vs therfore fo
lowe both his example & cōmaunde=
mentes, yf we wyl be called his diſcyp=
ples oꝛ cryſten men. And let vs nat
leade oure lyfe lyke beaſtes, but lyke
men and remember (as I ſayde fyrſt)
the cauſe of our creacyon: and uſe an
ordynary faſhyon of prayenge. And
although that I haue appointed thre
tymes in the day for prayer: as in the
mornyng: at mydday: and at nyghte
as tymes moſt cōuenient, and appro=
bated by Dauid & other holy fathers
yet wolde I that every man ſhulde
pray as ofte as he is moued in ſpyte
& nat to deferre it to theſe thre tymes
onely: noꝛ agayne I wolde nat that
any man ſhulde thynke that I wolde
bynde

OF LYVYNGE.

bynde him of necessitye to these thre tymes a day: as to a thyng which may nat be lefte vndone, vpon payne of vnter dainnacyon (nay truely I wolde nat haue any man so scrupulous) but yet I wolde nat haue them leaue it vndone, specially at nyght and in the moornyng. And although I oughte nat to teache other mē: but haue more nede to lerne my selfe: yet I maye exhortē them as one cristen man shulde do an other: for as this ordynary fashion of prayenge. And suche other: trustyng that by my exortacyon they wyl nat do I worse: but rather amēde and procede by lytel and lytel to most paryte perfeccyō: to which he byyng vs all: that lyueth & reygneþ worlde without ende. Amen.

In the moornynge blesse
the and say thus.

Blessed

ORDINARY.



Blessed be the name of the
 father, the sōue, & p̄ holy
 gost now & for euer moze
 And blessed be the father
 of heuen that made me: &
 blessed be his sonne Jesu Chryst that
 redemed me, and blessed be the holy
 gost that p̄serueth me: to the thre as
 to one god and one power, which is
 my lord and god, in whom I truste
 be all honoꝝ and p̄ayse, woꝝde with-
 out ende Amen. Our father whiche
 arte in heuen, &c.

¶ And then saye this p̄ayer
 folowynge.

O Lord I thanke the for all thy
 benefites: & for that thou haste
 p̄serued me alȳue this nyght and
 brought me forth to the begynnynge
 of this day: beholde therfoꝝe lord I
 enter into it, all thynges to do accoꝝ-
 dyng

OF LYVYNGE.

Dynge to thy wyll & pleasure: kepe me
lo,de and defēde me, and iēde downe
thy holy sp̃yte for to istructe me that
I may lyue this day in thy seruyce.

¶ An other prayer for
mornyng.

O Lozde my god most mightt and
mercyfull haue mercy on me
wretched liner, lozde I say which art
the most hiest power, to whome al po
were be subiecte bothe in heuen and
in earth, and knoweth the secretes of
our hertes, to the O lozde do I cal v
pon for helpe, delyuynge y to strenght
me this day, agaynst al y teptacions
and assaultes of the deuyll and the
worlde, and to confyrme me with thy
p̃yncypal sp̃yte, that I may cōtinue
thys day in thy seruice: gyue me ther
fore lozde these gyftes. Gyue me the
herte that may repente: the wyll and
desyre

ORDINARY.

Desyre to haue knowlege of thy lawe
and cōmaundementes, the eares that
wyl be redy to here the, & nat the woꝛl
de: the eyes that shall beholde ryght-
wysenes and regarde the pooꝛe man:
the handes (I say) that shal woꝛke no
euyl, the mouth in which shalbe foude
no deceyte, & tonge & mape euer shewe
forth thy prayse, to whō be all honour
and gloꝛy by the mouthes of all men:
woꝛide withoute ende. Amen.

Also say this prayer.

Lorde behold me & am thy handy
woꝛke, & put forth thy helppnge
hande vnto me.

And when ye haue sayd thus, the
go aboute youre woꝛdly busynes, re-
membꝛynge alwayes this great and
special cōmaūdmēt of god (which is)
Thou shalte nat do noꝛ go about
to do & thyng to an other, which thou
woldest

OF LYVYNGE.

woldest nat haue done to thy selfe.

¶ Remember this well, yf thou desyre to be saued.

¶ At nyght say these prayer
folowynge.

At nyght knele downe on thy
kneys & make thy confession to
god: and aske hym mercy, and repent
truly in thy herte.

¶ Repentaunce.

T rue repētaūce is to lament & be
loze for thy synnes, & bitterly to
forsake the, & neuer to be the agayne
¶ But to be and practyse y vertue
which is contrary to the vyce wherū
ye arte most corrupted.

¶ As cōtrary to couetousnes, make
restitucion agayne out of hāde wher
as ye haue done wronge, & dispoſe the
residue of your gooddes lyberaly to
the poze.

B.i.

Con.ra

ORDINARY.

Contrary to swerynge, vse rather
 scilens & lerne to vse sobernes and pa-
 cyens. Contrary to malyce & wyathe,
 vse pacyens & shewe loue & gentylnes
 bothe in worde & dede & forgyue, re-
 membrynge ꝑ chryst dyd forgyue & suf-
 fered paciently the wordes of the Je-
 wes: yea he suffred death wrongful-
 ly amonge them.

And thus in eucry degre of synne,
 vse and practyse ꝑ vertu whiche is cō-
 trary to ꝑ synne wherin ye arre moste
 corruptdd. And so by vertue ye shall
 ouercome vyce & synne: for it is the
 best meanes that can be deuysed to
 byynge a man to perfyte lyuyng.

Here folowith a prayer to be sayde
 at nyght after confession made
 and true repentaun-
 ce had.

The prayer of the
 penitent

O he

OF LYVYNGE.

O Heuently father & creatour and
 maker of all thynges to whom
 bothe heuen & earth is obedient. And
 to whom the algel's do seruyce & do
 synge with a contynual voyce, Holy
 holy, & most holy lord god of power
 callynge the euyn so, for thy great po-
 wer & almyghtynes whole excellente
 maiestye no thought nor tongue of
 men or angels can expresse. Now whe
 I haue sinned agaynst the, & do reme-
 ber with my selfe, what a lord of po-
 wer I do offende, with my great and
 innumerable synnes: then I abhorre
 mine owne folishenes. And also whe
 I consyder howe gentyll & lounge a
 father I haue forsaken. I biterly dis-
 pylse my madnes, & great unkyndnes
 And whan I beholde & se fro what &
 howe blessed a lyberte my spyte is
 banysshed from (which is the ioy & I
 was wonte to hane. In the my lord
 god) and nowe in what a myserable

B.ii.

case

ORDINARY.

case & bondage of sinne & the deuyl I
 haue wrappes my selfe in: then am I
 al rogyther my discontented wth my selfe
 and soe troubled in my cōscēns. And
 haue nothyng els before myne eyes
 but hell, & desperacyon: for then my
 cōscēnce trembeleth & feareth much
 the greate Iustice of god (whiche in
 deade is inuitable) and no man can
 escape it. But yet cōtrary w^{ise} on the
 other side: when I beholde lord thy
 vninsurable loue & goodnes toward
 mākynde. And thy mercy wherin (as
 the pphet) do testifie) thou dost passe
 & excelle. which sadyt, I wyll nat the
 deathe of a synner: but rather that he
 shulde lyue & be conuerted. I therfore
 remēdyng thy greate kyndenes (al-
 wayes shewed vnto vs) and these thy
 most gentyl wordes: do saye vnto my
 selfe. A wretched (that I am) why haue
 I offended so mercyfull a lord: and
 therat I am halfe astoned agayne &
 dys-

OF LYVYNGE.

Discūfozte i my selfe. But the cōmeth
into my mynde a nother swete saynge
of thy mouth(which saydest) That in
what houre so euer the synner dothe re-
pente: I wyll no more remember hys
vnkyndnes. And therewith I am so
muche confozted agayne: that I am
compelled euen to meruayle and say
with my selfe. O the wonderfull loue
of god towarde vs for his mercy is
without ende. And then I saye vnto
my selfe: why shulde I be in dispayre
to haue remysstione of my synnes at
his handes: whiche in the tyme of my
noughty lyuyngē hathē p̄serued me
that I myght lyue & lerne to knowe
him. And nowē of his owne mere mo-
cyon calleth me to repētance bycause
he delyteth in me and wolde haue me
saued: soz trulpy he hathē great delyte
and comfozth. In a repentant synner
that cōmeth vnto hym as he hath de-
clared vnto vs, by manye parables:

C R D Y N A R Y .

As in the. x. Chapter of Luke by the
parable of the woman hauynge ten gro
ses whiche yf she lose one: then she lygh
tethe a candell and seapethe the house
and sekethe dylygently tyll she haue
founde it. And when she hath founde
it she calleth in her neyghbours and lo
uers: saynge my frendes reioce with me
For I haue foude the grote agayne that
I lost, euen so lykewyse moze loye and
reioysynge shalbe in heuen ouer one
synner þe repēteth: then ouer nyuety &
nyne iuste psons þe haue nat offēded.
And lykewyse it is let furth in the pa
rabie of the hundereth shepe þe were
lette vpo the hyll for to go to seke one
shepe þe was lost: with dyuers other
parables: but it is most expelly sette
for the in the parable of the prodygall
sonne whose Image I viterly recog
nyce & konwlege in my selfe for vn
happely lefte I. So louynge a father
vnhyfeely myspēding his substaūce
and

OF LYVYNGE.

and gyftes. And whyles I do folowe
 still the carnall desyres of my owne
 wyll: vtterly forgetyng, lord thy pre
 ceptes. I do tumble my selfe all to gy
 ther in the scrupitude of vyce: And so
 I beyng blynde & voyde of all vertue
 brought to extreme pouerte can nat
 se whether to fle. But vnto hi agayne
 that I dyd forsake for he is the lord
 of power & father of mercy. Yes tru
 ly I am vnworthy lord to be recey
 ued of the. O to lyfte vp myne eyes
 vnto the: or y I shulde call the by the
 name of a father: but I most humbly
 beleche the to loke gently towardes
 me with the eye of thy mercy: for thy
 gentyl loke & the inpyracyon of thy
 spyrte is of suche strength y it reu
 uereth a synner beyng deade. And it re
 stoereth a like mā to his helth againe:
 For truly in y I am dyspleased nowe
 with my selfe and do perceyue myne
 owne faute. I must nedes referre it

B.iii.

Enco

ORDINARY.

vnto the: for it cometh of the grace.
 And nat of my selfe for I beyng long
 blynde & wanderynge farre out of the
 ryght way: thou hast wylsafe to loke
 towardes me and to restore me my
 ryght agayne: that I may se nowe &
 pceyue in what case I am. And what
 daunger I haue escaped: And w what
 myscheffes, & troubles. I was laden &
 cūbzed withal: I therfore lord beyng
 an vnthyrty seruant and worthy of
 muche punysshement. Am nothyng
 worthy to be honored & regarded lyke
 a sonne, nor I wyl nat desyre it, but it
 shallbe suffycient for me. Yf it wolde
 please the of thy goodnes but to ad-
 mytte me into thy seruyce. And to ac-
 cepte me amongst the sympleste and
 lowest soze of thy seruauntes: that I
 may attayne to Saluacyon through
 thy mercy: for in thy holy place there
 be many mencyon places or seates.
 And it shallbe suffycient for me yf I
 maye

CF LYVYNGE.

may but syt at the feete of thy blessed
seruaūtes : haue merci therfoze on me
my lozde and father , foꝛ I do bitterly
abhoꝛre myne olde coꝛrupte lyte. And
am come nowe foꝛ to dwell with the.
And I wil neuer foꝛsake the agayne :
But wyl contynue in thy ieruyce all
the dayes of my lyte . And I wyl foꝛ=
sake all the pompes and pleasures of
this woꝛlde & a the delectful wayes
that I haue vsed . And wyl nat be af=
shamed here in this woꝛlde to liue af=
ter a poꝛe soꝛte : and to be acunpted a
mongest þ most abiecte & synplew : so
that I may wyne euerlastynge ho=
nour with the to whom be al prayse &
gloꝛy nowe & foꝛ euer moze . Amen

¶ The prayer of Salomon .

O Loꝛde great ryches : oꝛ extreme
pouerte gyue me nat: but pꝛyde
foꝛ me in the meane: accoꝛdinge to thy
B.v. wylt

ORDINARY.

wyl & pleasure for by haupng the one
 I shall forget the, & by haupnge the
 other I shalbe dzyuen to forsake the.

Prayers to be sayde at messe tyme
 in the begynnynge say thus
 at confiteor.

O Lorde I am nat worthy to enter
 and come into this noble house
 of thyne whiche is þ house of prayer:
 but lorde beholde I come as a penyt
 synner I do saye with the publycan
 Lorde be mercyfull to me a synner: for
 I haue offended the many wayes and
 am nat worthy to lyfte vp myne eyes
 into the: not to lyue vpon the earthe
 but lorde be thou mercyfull vnto me a
 synner accordynge to the greate mercy
 and I wyll confesse my synnes vnto þ
 which yf I wolde I can nat hyde fro
 the: for thou arte þ lorde of power þ
 knoweste the secretes of our hertes:
 haue mercy therfore on me, O Lorde
 accoꝝ.

OF LYVYNGE.

accoꝝdinge to thy great mercy and let
me nat cast awaye þ̄ thyng thought
my wꝛchednes : which thy almyghty
goodnes hath created & redeemed: but
foꝛgyue me loꝝde and sende thy holy
spyte into me : that I may kepe thy
lawe and commaundementes.

CA prayer to be sayd at the
sacramēt of melle .

Blessed & praysed be the father of
heuen þ̄ sēt downe his onely sōne
Chꝛyst foꝛ to redeeme vs. And blessed
be our loꝝde Iesus chꝛyst þ̄ shedde his
blode foꝛ our sakes . And hath lefte
his body here amonge vs in fourme
of bꝛeade & wyne . As a pledge foꝛ to
witnesse vnto vs : þ̄ he hath bene all
redy here in the woꝛlde & hath shedde
his blode plenteously foꝛ our redemp
cyon . Therefore O father of heuen I
praye the accept his deathe as a sufficēt
oblaciō

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oblacion and satysfacyon for my synnes. And let his passyon betwene thy iudgemente and my soule. And loke nat vpon my synnes: but haue mercy on me for his sake, and sende thy holy spirite into me: that I may kepe thy lawes & commaundementes. Amen.

¶ When ye do kysse y par say
thus to your selfe

O Lord geue me grace to forgyue myne aduerlaryes frely for thy sake: y I may kysse worthely together w my neyghbours in y holy kysse of charyte accordig to thy comaundemēt.

¶ When ye take holy breade say
thus to your selfe.

Like as ther be many graynes of corne in ths brede: eyn so be we al mēbres of one bodi i our lord Ies^{us} chryst: in whō there was neuer malice nor cōtrauerlyfoūd: let vs therfore agre togyther as the members of one body

OF LYVYNGE.

body. And so take byede louingly together. Amen.

¶ When ye take holy water say thus.

Blessed and prayesd be our lord Jesus chryst wich hath washed away our synnes in his blode: And is mercyfull to vs for euer.

¶ The holy water alio is a token of our Baptyme.

¶ Grace to be sayd before meate.

Let vs eate in the name of þ lord and satysfye our body temporaly with suche meate as he hath sente.

¶ The answer.

And let vs desyre hym lyke wese to satysfy our soule with þ gyfte of good lyuynge that we may be euer

C.i.

as

ORDINARY.

as redy to all good woꝝkes : as we be
nowe to our meate.

Grace to be sayde
after meate.

Thanke be to our lord god: that
hathe sente vs thus.

☞ The answere.

And let vs prayse hym that cau-
seth bothe fishes to swymme in
the water. And beastes to lyue on the
earth foꝝ our sustenaunce : to hym be
prayse and gloꝝy foꝝ euermoꝝe. Amen

☞ A prayer to be sayd of a syke
man at the poynte
of death

O Lord I thanke the : foꝝ þ thou
hast pꝛeserued me from al soden
death. And hast gyuen me nowe this
syckenes and knolege of my death &
ende: that I myght repente & beleue
and

OF LYVYNGE,

and trust in the my lord god: which
art mercyfull and dost all thynges for
the best: for I knowe that thou louest
them: whom thou dost chastyse. And
I thāked the ꝑ ꝑ hast gyuen me know
lege and faithe in thy sone Iesu chryst
by whom I knowe that I shall be saued
euyn aswell as the thefe was, or Mary
Magedelyne: or any other creature
whiche were synners aswell as I am.
I wyll therfore lord synge furth thy
praysse: come forth now all people &
say with me: let vs reioyce in the lorde
our sauynge helth: and lette vs prayse
him in psalmes and cantycles.

☞ For he is the great lord: And is
aboue all goddes and wyll nat caste
away his people.

✱ For he hath looked from his hyght
holy place aboue: yea he hath looked
from heuen into earth.

✱ That he myght here the greuous
syghes of the penitēt: and ꝑ he myght
C.ii. saue

ORDINARY.

saue and delyuer the chyl dren of the
that were lost.

Let vs therfore prayse the lord:
And saye that he is good vnto vs: for
his mercy is without ende.

✱ He hath nat done vnto vs accor-
dyng to our synnes: no: he hath nat
rewarded vs accor dyng to our wy-
kednes: but as the father shuld haue
mercy ouer his chyl dren: euen so hath
the lord taken mercy vpon vs that
loue hym and here hym.

For loke how far dystaunce there
is bwtwene þe East & the west. And so
farre hath þe lord set our lines fro vs
20 **L**et vs therfore praise hi cōtinual-
ly: þe was boꝛne of the virgyn Mary.

✱ And suffred deat h for vs so mercy
fully: and ascended vp into heuen so
gloꝛously.

To pꝛepare a waye for vs and to
be our medyatour: contynually be-
foꝛe god the father.

And

OF LYVYNGE,

20 And wyl be our iudge at þe great
Daye of Judgemente: to iudge vs in
mercy is his intente.

21 Into his handes therfore I com-
mytte my soule: trustyng onely in the
father the sonne and the holy gost: to
whom be all prayse and gloze now
and for ever more. Amen.

¶ Here after foloweth rules of
wyl dome & vertue. xx. i nōber.

Make thy prayer to god, twyle in a
day at the leaste.

1 ¶ Avoyde ydelnes, & be alwayes
occupied in some honest busynes or
studye.

2 ¶ Be obedyēt to kynges & prin-
ces: and to theyr offycers.

3 ¶ Here muche but be nat rashe
thy selfe in spekyng.

4 ¶ Use sobrenes & humylyte, and
thou shalt be called wylse.

5 ¶ Rebuke lyght & wanton plos
and speccally swerers.

C.iii.

Shewe

ORDINARY.

7 **¶** Shewe good example of vertuous lynyng to the people,

8 **✱** Order thy housholde quietly, & instructe them in goddes wordes.

9 **✱** Yf thou be called to promocion mynyster Justyce: without bybes or false dissimulacyon.

10 **✱** Gyue faire language to all people: and specyally to poore folkes.

11 **¶** Be nat percial for fauour or lucre: nor agre nat to wronge doers.

12 **¶** Get thy goodes truly: and spende them acordynge to thy degre mesurably.

13 **¶** In prosperyte beware of pryde remember thy olde estate: and lyue in the feare of god.

14 **¶** Desyre some frende of thyne to tell the of thy fautes, and so shalte thou lyue suerly.

15 **✱** Here thy frende in wysedome and mystrust euer thyne owne iudgemente.

An

OF LYVNGE.

16 **I**n matters of wayght: be
nat hasty in answerynge: but take re-
spyte.

17 **F**oꝝ of hasty answerynge par-
aduēture repentaunce myght folowe
but in proces of tyme comethe wys-
dome and knolege.

18 **I**n aduersite foꝝgyue and be
pacyent and trust to goddes helpe.

19 **S**tudye alwayes howe to be
stowe thy tyme here: in this worlde to
goddes pleasure.

20 **R**emēber well thy last daye:
and thynke often vpon death.

F I N I S.



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